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to explain Japheth as meaning "fair" (p. 5) and to connect Martu (Syria) with the "land of Moriah" (p. 16).

The full chronological tables (pp. xiii-xix) and the rich bibliography must not be overlooked. The reader would be the better of having some indication of the relative value of the books mentioned in the lengthy list. The treatises at present worth reading or consulting might perhaps have been marked with an asterisk. Among the articles upon Gen. xiv. (p. xxxi) might be added the valuable discussion by Bacon, "Abraham the Heir of Yahweh," in the *New World*, Vol. VIII.

J. F. McCURDY.

*Histoire des Israélites depuis la Ruine de leur Indépendance Nationale jusqu'à nos Jours.* Par THÉODORE REINACH. Deuxième Édition. (Paris: Hachette. 1901. Pp. xvi, 415.)

FOR the average person the history of the Jews ends with the destruction of Jerusalem by the Romans in the year 70 A.D. As a matter of fact it would be nearer the truth to begin Jewish history in the proper sense of the term with that date. The period previous to the loss of Jewish national independence is Hebrew history, divided again into various periods, beginning with the settlement of the Hebrews in Palestine and ending with the establishment of Judaism. In a stricter division Jewish history might be said to take its rise a century or two before the destruction of Jerusalem, when naught but a shadow of national existence remained. M. Reinach has therefore done a valuable service in opening up to the general reader the sources for the study of Jewish history during the long period that follows upon their dispersion throughout the world, and it is a testimony to the success of his undertaking that a second edition of his work, originally published in 1884, has been called for. The new edition has been revised and corrected, but with the exception of the last chapter, which has been practically rewritten, differs in no essential particulars from the first edition. The headings of the chapters have been changed somewhat, the entire subject divided into five books, and here and there paragraphs have been added or omitted. The work is intended for the general reader, and the plan adopted by Reinach is admirably suited to this purpose. The first period of Jewish history extends to the year 950 A.D. and covers in four chapters a general account of the state of Judaism before the destruction of Jerusalem, a survey of the Talmud, and then proceeds to trace the history of the Jews under the Roman Empire and in the Arabic world down to the extinction of the last trace of an ecclesiastical authority controlling the religious fortunes of the Jewish people. The second period, which comes down to 1200 A.D., treats of the condition of the Jews under Mohammedan rule and in the days of the crusades. In this section we are introduced to the Jews of Spain, Italy, France and Germany, their literary attainments as well as their relationship to the nations around being dealt with in an instructive and interesting manner.

The third section—in some respects the most important of all—covers the period 1200 to 1500 A.D. and is largely taken up with the darker phase of Jewish history involving persecution, followed by expulsion or proscriptive laws. The dawn of a new era is marked by the Renaissance and the Reformation, though several centuries elapse before the movement for a rehabilitation of the Jewish citizens in the various European states actively begins. It is hardly just to call this fourth section, extending from 1500 to 1750, “a period of stagnation,” for whether from an intellectual or a political point of view, the condition of the Jews certainly represents an advance over previous centuries. Reinach properly dates the “recent” history of the Jews from the middle of the eighteenth century, and in the chapter on the French Revolution clearly shows how this event marked the turning point in their fortunes. To many readers the last chapter on the nineteenth century, which is an admirable statement of condensed writing, will prove the most interesting. In rapid survey he traces the progress and status of Jews in Europe, Asia and America. In his conclusion he touches upon some of the phases of what is sometimes called “the Jewish problem.” Reinach writes in a broad spirit, and his impartial yet sympathetic statement as to the position occupied by the Jews at the present time will commend itself to the intelligent reader. Special attention might be called to the very valuable bibliography which Reinach has attached to his book and which it is gratifying to note is far more extensive than that found in the first edition. It is to be regretted, on the other hand, that he should have omitted a chronological table which is found in the first edition, and which is both more convenient and fuller than the brief list of principal events which he has substituted for the table in the new edition. The statistical table in the first edition was no doubt defective, but instead of being suppressed in the second edition it should have been corrected and brought down to date.

Throughout his work the author is animated by the evident desire to place the facts clearly and dispassionately before his readers and this manual is, therefore, to be heartily recommended as a safe and profitable guide to all who wish to inform themselves of the remarkable fortunes encountered by a people that has made such significant contributions to religion, science and civilization.

MORRIS JASTROW, JR.

*Plutarch's Themistocles and Aristides.* Newly translated with Introduction and Notes. By BERNADOTTE PERRIN. (New York: Charles Scribner's Sons. 1901. Pp. xii, 342.)

It is seldom that a book fulfils the proposals of its preface so exactly as this. To the ordinary English reader it seeks to offer a translation which though it owns the impossibility of reproducing in English “the illusive qualities which distinguish one Greek style from another” may still bring out “the spirit of Plutarch as a writer of *Lives*: the easy and comfortable movements of his thought; his attitude toward men who are strug-